Introduction to *Hadeeth*

حديث

المكتب التعاوني للدعوة وتوعية الجاليات بالربوة

ISLAMIC PROPAGATION OFFICE IN RABWAH

P.O.Box 29465 Riyadh 11457 Saudi Arabia

Tel: 4454900 - 4916065 - Fax 4970126

E-Mail:Rabwah@www.com

Hadeeth Level 1

Introduction

1. Definition of Hadeeth:

Hadeeth is a speech, practice, approval, and character related to prophet Muhammad **r**.

Explanation of the definition:

Speech is what prophet Muhammad **r** said verbally instructing people.

Example: Omar Ibn Alkhattab **t** said: I heared prophet Muhammad **r** saying, "The reward of deeds depends upon intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for." (Al-Bukhari)

Practice is what prophet Muhammad **r** did physically instructing people.

Example: Aishah (may Allah be pleased with her) the wife of prophet Muhammad **r** commented in the non-obligatory fasting of the Prophet **r** and she said: He used to fast so frequently so we think that he will not stop fasting, and he used not to fast so we think he will not fast. (Al-Bukhari & Muslim)

Approval is what prophet Muhammad **r** agreed upon what his companions faired.

Example: Abdullah Ibn-Omar **t** said: Prophet Muhammad **r** after Al-Ahzab battle ordered his companions not to perform Asr prayer except in banee-quraidah (an area near Medinah). Some of the companions performed Asr prayer in banee-quraidah while others performed Asr prayer on their way to banee-quraidah fearing the passage of the time limit for Asr prayer. Prophet Muhammad **r** did not blame any of the two groups.
(Al-Bukhari & Muslim)

Character is what prophet Muhammad **r** used to be as a person.

Example: Prophet Muhammad **r** used to be the most generous person and he was generous the most during the month of Ramadan. (Al-Bukhari & Muslim)

2. The difference between Hadeeth and Sunnah:

Hadeeth and Sunnah are the same as a science. However, they may differ in other prospectives if applied to principles of Fiqh and the science of Fiqh. For example: according to principles of Fiqh, The character of Prophet Muhammad **r** is excempted from the definition of Hadeeth and Sunnah. While according to the science of Fiqh, Sunnah means a thing that a Muslim is rewarded for doing it and not punished for not doing it.

3. Hadeeth and Sunnah as a second source of law in Islam:

Quraan is the first source of law in Islam. Hadeeth or Sunnah is the second source and it is also complementory to Quraan. The Holy Quraan (Allah 's Speech) order may be stated as a general statement (e.g. "And establish regular prayer"). How regular prayer can be established?;

By the instruction of the Prophet r that we should perform five obligatory Prayers per day within specified time limits and in a certain way (Sunnah).

4. The evidence from Quraan and Sunnah:

Allah **U** said, "Obey Allah, and the Messenger (Muhammad), and beware (of even coming near to drinking or gambling or Al-Ansab, or Al-Azlam) and fear Allah. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way." (An-Nisaa': 92)

Allah **U** said, "With clear signs and Books (We sent the Messengers), and We have also sent down unto you (O Muhammad) the Dhikr {reminder and the advice (i.e. the Qur'an)} that you may explain clearly to men what is sent down to them, and that they may give thought." (An-Nahl: 44)

Prophet Muhammad **r** said, "Stick to my way (Sunnah) and the way of the guided and wise khalifas (Companion leaders); Hold on them and bite with your teeth upon them; And avoid invented matters (in Islam) because each invention is an innovation and each innovation (in Islam) is an aberration." (Abu Dauod & At-Tirmithi)

Prophet Muhammad **r** said, "That the best speech is the speech of Allah (Quraan), and the best guidance is the guidance of Muhammad (Prophet **r**), and the worst matters are innovations (in Islam)." (Muslim)

5. Sciences of Hadeeth (Hadeeth Mustalah):

Definition: It is a science of principles that recognize conditions of as-sanad and al-matn.

As-Sanad:
The chain of narrators and their condition one from the other to the Prophet **r**.

Al-Matn:
The content (text) of the Hadeeth after the chain of the narrators.

Example:
Mohammed Ibn Obaid Al-Gubari informed us, Abu-Awanah informed us, on the authority of Abi-Husain, on the authority of Abi-Saleh, on the authority of Abu-Hurairah **t** said: Prophet

Muhammad r said (This is *Sanad*), "He who deliberatly is untruthful to me should have his abode in fire." (*Matan*). (Muslim)

6. Goal of Hadeeth Sciences:

To keep the Prophet's r Hadeeth pure from change and falsehood.

7. Hadeeth sciences are Muslim's special:

Authenticity of Hadeeth narration from one person to another to the prophet Muhammad r and assuring the reliability of narrators is a science that no other nations ever mentioned it in their scripts and books. Other religious and historical books depend on what have been received from narrators directly or their writings without asking about the chain of narrators (Sanad), regardless of studying the condition of narrators and its related research.